

the Alliance Witness

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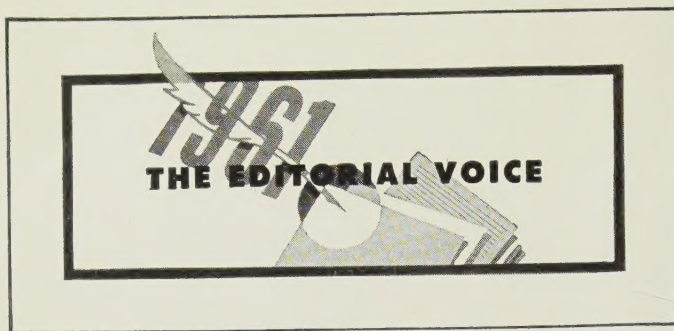


GEORGE AND MARTHA WASHINGTON, MARTHA AND JOHN CUSTIS

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THE CHURCH CANNOT DIE

There is a notion abroad that Christianity is on its last legs, or possibly already dead and just too weak to lie down.

This is confidently believed in Communist countries, and while spokesmen for the West are too polite to say so, one can hardly escape the feeling that they too believe the demise of the church to be a certain if embarrassing fact, the chief proof of her death being her failure to provide leadership for the world just when it needs it most.

Let me employ a pair of mixed and battered but still useful clichés and say that those who have come to bury the faith of our fathers have reckoned without the host. Just as Jesus Christ was once buried away with the full expectation that He had been gotten rid of, so His church has been laid to rest times without number; and as He disconcerted His enemies by rising from the dead so the church has confounded hers by springing again to vigorous life after all the obsequies had been performed over her coffin and the crocodile tears had been shed at her grave.

The language of devotion has helped to create the impression that the church is supposed to be a band of warriors driving the enemy before them in plain sight and with plenty of color and drama to give a pleasing flourish to the whole thing. In our hymns and pulpit oratory we have commonly pictured the church as marching along to the sound of martial music and the plaudits of the multitude.

Of course this is but a poetic figure. The individual Christian may be likened to a soldier, but the picture of the church on earth as a conquering army is not realistic. Her true situation is more accurately portrayed as a flock of sheep in the midst of wolves, or as a company of despised pilgrims plodding toward home, or as a peculiar nation protected by the Passover blood waiting for the sound of the trumpet, or as a bride looking for the coming of her bridegroom.

The world is constantly lashing the church because she has no solution for the problems of society, and the religious leaders who do not know the score wince under the lash. Every once in a while some churchman in an acute attack of conscience does penance in public for Christianity's failure to furnish bold leadership for the world in this time of crisis. "We have sinned," cries the

frustrated prophet. "The world looked to us for help and we have failed it."

Well, I am all for repentance if it is genuine, and I think the church *has* failed, not by neglecting to provide leadership but by living too much like the world. That, however, is not what the muddled churchman means when he bares his soul in public. Rather he erroneously assumes that the church of God has been left on earth to minister good hope and cheer to the world in such quantities that it can ignore God, reject Christ, glorify fallen human flesh and pursue its selfish ends in peace. The world wants the church to add a dainty spiritual touch to its carnal schemes, and to be there to help it to its feet and put it to bed when it comes home drunk with fleshly pleasures.

In the first place the church has received no such commission from her Lord, and in the second place the world has never shown much disposition to listen to the church when she speaks in her true prophetic voice. The attitude of the world toward the true child of God is precisely the same as that of the citizens of Vanity Fair toward Christian and his companion. "Therefore they took them and beat them, and besmeared them with dirt, and put them into the cage, that they might be made a spectacle to all men." Christian's duty was not to "provide leadership" for Vanity Fair but to keep clean from its pollution and get out of it as fast as possible. He that hath ears to hear, let him hear.

Christianity is going the way her Founder and His apostles said it would go. Its development and direction were predicted almost two thousand years ago, and this itself is a miracle. Had Christ been less than God and His apostles less than inspired they could not have foretold with such precision the state of the church so far removed from them in time and circumstance. No mortal man could have foreseen the coming of the great religious-political system that is Rome, or the Dark Ages, or the discovery of the New World, or the Industrial Revolution, or the rise of higher criticism, or the nuclear age or man's adventure into space. All these would have upset any human effort to foretell the religious situation in these latter days; but present conditions were in fact depicted in great fullness of detail nearly two thousand years ago. Nothing unexpected has happened or is happening.

We are in real need of a reformation that will lead to revival among the churches, but the church is not dead; neither is it dying. The church cannot die.

A local church can die. This happens when all the old saints in a given place fall asleep and no young saints arise to take their place. Sometimes under these circumstances the congregation ceases to be a church or there is no congregation left and the doors of the chapel are nailed shut. But such a condition, however deplorable, should not discourage us. The true church is the repository of the life of God among men, and if in one place the frail vessels fail, that life will break out somewhere else. Of this we may be sure.

Obligations in Spiritual Leadership

First Chronicles 21

Responsibility, as well as privilege, goes with leadership, no matter how insignificant one's place may seem. All who render service in the church would do well to measure themselves by this standard. To act on impulse in fleshly wisdom is disastrous.

By REV. T. J. SPIER

WE LIVE in a day when polls and census taking are common, yet we often are reminded that the results may be deceiving. God forbade the leaders of Israel to number the people. Why? There are several possible reasons.

First of all, statistics do not always represent the situation correctly. That certainly was the case when Joab counted Israel at David's command. He deliberately gave a false figure because he had not counted certain tribes.

But the main reason for the prohibition of counting was, I believe, to keep the people of Israel from depending on the strength they might assume themselves to have according to numbers. They were to realize that their strength did not lie in themselves, no matter how many they were.

David must have been aware of all this. Why, then, did he count the people? Probably because of personal pride. He knew he had a great army and also had developed a great nation. He wanted to know just how many there were. Then, too, it probably was the popular thing to do. Other kings commonly did it, why should not he? The Word tells us that Satan enticed him.

Joab protested (verse 3). Thank God for folk that do not blindly follow any leader but first compare his program with the Word of God. Although there was little hope of success, Joab felt it his duty at least to raise an objection. He respected the king's authority but knew that this time David was wrong. While he was bound to obey his king he could protest, and this absolved him of any blame.

Here is a lesson that would be well for us all to learn. Some men have God-appointed places of leadership. They are over us in the Lord and we must be subordinate. If they are wrong they will have to answer to God. We can raise objections, but it is not our place to refuse to cooperate.

We learn some other definite lessons from this story.

First, spiritual leaders are not infallible. They make mistakes. Elihu declared, "Great men are not always wise" (Job 32: 9). They face strong satanic temptations. They find it difficult to stay humble, and sometimes they feel themselves too important. Many times they are headstrong and will not listen to godly laymen. It is good for everyone in leadership to remember these things and avoid these errors. Peter warns leaders against the temptation to act as "lords over God's heritage."

Second, spiritual leaders can bring great grief to the people. Sometimes the very leaders in the church are its greatest hindrance. God smote Israel with pestilence because of David's willful disobedience, but graciously God gave the king his choice of chastening: three years of famine, three months of military defeat or three days of pestilence. The casualties probably would have amounted to the same in any case. David chose to fall into the hands of God. A famine would have been most difficult to cope with, and defeat in military engagements would have

been most humiliating to a great champion like David. In the three days of pestilence 70,000 people died. Think of it—70,000 burials, many fatherless children, many widows, all because one of God's servants would not heed the helpful reproof of one of his subordinates.

Third, spiritual leaders must confess their sin if the people are to be spared (verses 17, 18). This is one of the great hindering factors to revival. Spiritual leadership certainly involves instruction by example. Honest confession on the part of God's servants strengthens their ability to lead. The servant of God cannot be too honest before God, before himself and before the people. We need humble leadership. No one in the place of responsibility should leave the impression that he is not liable to make mistakes and even to err willfully at times. When Isaiah saw the glory of God he prayed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

Fourth, the heavenly fire of revival will come when God's servants pay the price. David saw the destroying angel approaching the city of Jerusalem at the threshing floor of Ornan the Jebusite. David fell to his face and made further confession, taking all the blame, and then he interceded on behalf of the people. The Lord, through the prophet Gad, instructed David to set up an altar on the threshing floor. When David tried to buy the floor Ornan offered it without price.

But David declared that it was his principle to make no offering to God of anything that cost him nothing.



Mr. Spier is an evangelist of The Christian and Missionary Alliance, with his headquarters in Atlanta, Ga.

He paid a heavy price, set up the altar, arranged the sacrifice and the fire fell (verse 26). The plague was stayed. It is the leader that must lead the way in confession, repentance and sacrifice. So much does the responsibility for blessing and revival rest upon him.

Is there a teaching here against keeping and reporting statistics? I don't think so. If we belong to an organization that requires an annual report, we must coöperate and keep an accurate record so that our report is honest. Keeping records is not the evil. Trusting in numbers as representing achievement and strength is. A church that is large in numbers cannot say that it has accomplished more for the glory of God than the small, struggling church in a difficult area. Too many times one pastor will ask another, "What did your Sunday school average last year?" "How many do you have in your Sunday night service?" or "What did your missionary giving total last year?" All this does not always present a true picture.

Numbers do not represent strength or achievement. Our strength and confidence are in God, and He alone is able to estimate the value of our service. ♦ ♦ ♦



There is never any peace for those who resist God.—FÉNÉLON.

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Christ and I

By NARAYAN VAMAN TILAK

*As lute without the hand's caress,
As words that should no thought express,
As flute until the player blow,
I without Christ were even so.*

*As mother and her helpless child,
As guide to wanderer lost in wild,
As oil that makes the lamp burn bright,
So Christ to me, my Strength and Light.*

*Unless it rains the brooks run dry;
Fish, taken from the water, die;
Without the sun there were no day;
I cannot live, from Christ astray.*

Narayan Vaman Tilak, of Maharashtra, India, was born into an orthodox Hindu family in 1861. A brilliant philosopher and scholar, and dissatisfied with the Hindu religion, he thought of starting a new religious system. Then he found Christ. He was already recognized as a poet and orator, but after his conversion his poetry expressed his devotion to his Saviour, Jesus Christ, and he made a great contribution to the hymnody of the Indian Church. This poem is from his book *Bhakti Niranjana*, "A Flame of Devotion."

Danger of an Unbalanced Diet

By RICHARD C. HALVERSON

An unbalanced spiritual diet has serious consequences!

Take the man who indulges only in truth which caters to his whims, reads only self-pleasing parts of the Bible, occupies himself with ideas which leave his status quo undisturbed, who has no "stomach" for the "whole counsel of God." "Having itching ears," such a person listens only when teacher gives him what he enjoys. Let a speaker fail to conform and his ears close.

Like a glutton, he craves to feast on light, rich, pleasant, exotic spiritual morsels, and the more predigested, the better. He doesn't grow strong; he just gets spiritually fat, slothful, apathetic.

People like this never join a church; they join preachers. They make a career of listening and they become professional critics. "Preach love," says one, "I don't like judgment." He has no appetite for the strong meat of righteousness, not to mention the fact that he really doesn't understand love. He has sentimentalized it beyond recognition. Character is the backbone of love, and character means virtue. Virtue repudiates unrighteousness, is a consistent judgment upon it.

"The Sermon on the Mount is my religion," says another. By which he generally means some thoughts he has sifted from "the Sermon" which delight his fancy, carefully avoiding hard truth which rebukes his apathy or challenges his status quo. Often in this category is the man who will "take Jesus" but is horrified with the "Christ of Paul." (As if there were a difference!)

"Preach grace" urges another. Works have no place in his appetite. Ephesians is his book (parts of it, that is), but away with James. Tell him that a man is saved by grace, but don't spoil it by reminding him that grace which saves generates works which become the sons of God. Announce a series on Daniel or Revelation—the crowd comes. Dig into the ethics of God's Word, discuss the strong meat of man's duty, the crowd thins out perceptibly.

What a choice vessel unto the Lord is the man who takes the whole Word of God as his counsel, who doesn't flinch when truth penetrates and demands a verdict of personal commitment, who chews patiently the meat of the Word, and obeys! Who "endures hardness, as a good soldier of Jesus Christ."—*Perspective.*

The Trail of the Wanderer—Part II

God's Gifts Are Not for Sale

By DAVID LUTZWEILER

TO be in a state of bondage is to be forced to choose between two hells, usually a bad and a worse one.

If one knows for certain the outcome of each of several possible courses of action he can at least make a reasonable choice, even if it is only between bad and worse. But uncertainty adds the fear of getting the worse. So the mind is set frantically to work to find some way of making the best possible choice.

Satan, of course, would present the will of God as the very worst of all possible choices. This is easy for him to do because the will of God often involves temporary unpleasantnesses. A sinful pleasure in the hand, says our enemy, is worth a whole flock of righteous pleasures in the bush. He would have us indulge while we can on the grounds that the future is uncertain.

God's Word delivers from bondage on the eternal issues by removing both uncertainty and the necessity of suffering eternally. It is both a light to the path and a balm for the spirit. The philosophy of Cain has shaped Western culture today, however, in such a way that it is hostile to this peace of God as never before in history. In the first article we saw that man's quest for control over nature and even over other men has led him necessarily to seek for an understanding of the mechanism of nature and men. The mechanism of nature is sought in the physical sciences and the mechanism of men is sought in the social sciences. The humanities, it is hoped, will give us direction once we have learned how to steer.

We saw also that this understanding of the universe has both good

and bad effects. Like most if not all other sins, it is merely a distortion of an essentially good thing given to man in the beginning, in this case the privilege of having dominion over nature. It can help prevent a disease of the body but it can also be a disease of the soul, destroying faith in the God who made the very machine it seeks to understand.

However, in addition to the destruction of faith, against which the saints need warning, there are at least five further bad effects. Each of the five bears one trait in common with the other four. That trait is the very bondage of which we spoke above. Just how science and bondage can be (but do not need to be) related it is the purpose of this article to show.

But this bondage is not limited to the people of the world. It has infected the church in a way that she probably does not even suspect; for it is one of the strange, contradictory features of bondage that quite often its victims are not only unaware of its presence, they positively enjoy it!

Control of nature or of man can be of two kinds, preventive and productive. We can stop a flood with a dike, but we can also produce rain with dry ice. With the same vocal cords we can calm a baby or incite a mob. When the natural course of things is moving and active but is going contrary to our wishes we can try to stop it, or at least channel it. This is the negative aspect of control. But when nature is passive and is not doing what we wish, we can try to activate it.

However, it is one thing to try to control inanimate nature; it is quite

another to try the same thing on human beings. But in both cases the method is the same: find out how it works, then duplicate it at will as man's purposes direct. And there are no two things that men would like more to duplicate and manufacture at will than *conduct* and *talent*.

Both great talent and good conduct, or any kind of conduct preferred by any particular political system, are very desirable products which nature does not produce in sufficient quantities, apparently, for the best interest of mankind. So here we have a problem, not of prevention but of production. We not only want to dam up the bad behavior of criminals; we want to produce good behavior.

If it were found that man, too, operates by eternally fixed laws one might be able to produce better men by better methods exactly as the chemist does with rubber, paint or flowers. And so we have the "social sciences"—an optimistic description to begin with, for the very use of the word "science" assumes to be true what these "scientists" are trying to prove, viz., that man *does* operate by uniform and predictable laws. This, by the way, was one of the fundamental mistakes of Marx and Engels and the whole economic theory of history.

All of this amounts to a denial of free will and moral responsibility, of course, as a corollary doctrine. The scientists, it is hoped, will tell the philosophers all that man *can* be made to be and the philosophers will choose from these possibilities and tell the scientists what man *should* be made to be, and we will have a

truly naturalistic society. Having rejected God, people would be at the mercy of the limited intellects and Adamic natures of their leaders.

One might easily suppose that a totalitarian state, not a democratic one, would be most favorable toward such a scheme of things. But closer inspection reveals a startling fact. As a general rule totalitarian states have sought to control men by brute external force. The democratic society, on the other hand, must have the same unity and order if it is to exist, but it cannot employ the same external force to achieve it. The respect for the individual which a democracy promotes allows the possibility of either anarchy or a stalemate through too much individualism and disagreement. For it is not true that all men have a right to believe what they wish. What one believes has consequences in his conduct, and that conduct might be injurious. Democracies recognize this by requiring through law *some* unity within which variety is allowed.

However, this has not been enough. There must be more control, more guarantee of stability. But how? Engineers of human beings are called in to solve the problem with hidden persuaders and public education. A democracy is just as favorable to the philosophy of Cain as a dictatorship. The only difference is one of direction, not the method of steering.

Just here is the crux of the oft-heard debate concerning Art vs. Science. An art is any effect which is enjoyed for its own sake. It consists of (1) a *skill*, or cause, and (2) a *product*, or effect, such as a painting or music. A science, on the other hand, is the study of the causes behind effects for purposes of control. So an art becomes a science when

that art is studied for the purpose of finding out exactly how it is done so that it can be duplicated at will. Huxley's *Brave New World* is the not-so-unrealistic vision of this sort of thing carried to its logical extreme. It is the City of Cain of the future.

Yet it is interesting to note how seldom man gains the pleasures he deliberately seeks, while those he enjoys the most, when they do come, come almost by accident. A fortune will be spent looking for the treasure that the farmer turns up with his plow. Or, as someone has said, if you really want tough sledding, try reading something written by a professor of English. Bone is joined to bone with anatomical precision but there is little life or spirit in it. And it has been this writer's observation that during his college years his worst teachers were his education professors. Often the best Bible teachers, Christian education workers or deeply spiritual people are laymen, not the professionals.

This attempt to teach an art by means of a science and verbal instruction must forever fail because of the unfortunate limitations of language. Words only represent experiences; they are not always successful in creating them and cannot even help us recall them if we have never had them to store in our memory. Thus, to tell a person how to be a good teacher or writer or musician or artist is impossible because of the inability of words to insert into the hearer's nervous system the skilled responses and feelings which come only by practice and experience.

Now let us conclude by observing at least five ways in which the church suffers by having imbibed much of this nonsense from the present evil world which surrounds her. The way

of Cain has affected our evangelism, our apologetics, our spiritual discernment, our social life and our concept of the nature of society.

1. *Evangelism.* The ten-easy-less-on method is applied in varying degrees all over the country. A youth leader observes that an unsaved boy comes to a service to see a pretty girl; he hears the gospel and is saved. This, he concludes, is God caught in the act of applying one of His secret methodological formulas and now the secret is out: anyone can get more unsaved boys to attend services by duplicating this process. The same idea is behind any step-by-step procedure on "How to Win Souls."

Evangelism is a gift of the Spirit, and as such it is a form of genius in its own right which cannot be manufactured in mass production, bottled and sold. But the attempts of secular educators and evangelical spiritual leaders and teachers to make people fit their little preconceived mold, cutting down the long ones and frustrating them or stretching the short ones to produce more than they are able, have created an almost intolerable burden in the spirits of many students.

It is the people who sit on the educational policies committees of our colleges, those who have long since departed from the world of reality into the semantic regions of stratospheric prose with which they discuss nonexistent and self-manufactured problems, who are responsible for all this. It is just as true in our Christian colleges and Bible schools.

2. *Apologetics.* The increased knowledge of the universe has led many to think they know better than God what it is best to do and think. They make hasty generalizations about theology or the metaphysics of the universe on the basis of the pitifully inadequate data gathered so far. These generalizations, of course, are contrary to Scripture. The way to meet them is to point out, as Jesus did to Nicodemus, that we can have *evidence for a fact* even if we do not have complete *understanding of the mechanism* behind the fact. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Let us seek—and with the conviction that we cannot do without it—that all selfishness be extirpated, pride banished, unbelief driven from the mind, every idol dethroned, and everything hostile to holiness and opposed to the divine will crucified; that "holiness to the Lord" may be engraven on the heart, and evermore characterize our whole conduct. This is what we ought to strive after; this is the way to be happy; this is what our Saviour loves—entire surrender of the heart. May He enable us by His Spirit to persevere till we attain it! All comes from Him, the disposition to ask as well as the blessing itself.—DAVID LIVINGSTONE.

Evangelical apologetics is largely an attempt to refute the scientists' generalizations by learning all about the process ourselves and postulating *other* generalizations which are "evangelical" but which are not necessarily any more true than that of the unbelieving scientists. The

proper method is to cite the positive evidence for Christianity rather than trying to show that the unbelieving scientists' generalizations are not necessarily true or that ours could just as well be true.

God has not left us without intellectual evidences (2 Pet. 1:16) of

the truth of His Word, not the least of which is the resurrection itself (Acts 1:3) or fulfilled prophecy and miracles. We sometimes forget that faith does have a foundation. But the Scriptures do not emphasize this as much as they do the importance of the heart's willingness to believe

Our Reason for Living

By REV. CLIFTON W. LESLEY

THREE questions which have perplexed philosophers throughout the ages are these: Where did we come from? Why are we here? Where are we going?

The question "Why are we here?" is of tremendous importance to us Christians.

There are many popular notions which have been advanced as possible answers to this question. A merchant might say that we are here to get more wealth and earthly gain. The educator might say that we are here to gain more knowledge of the world around us. The pleasure seeker would say that we are here to enjoy to the fullest extent the pleasures of this world. A moralist would reply that we are here to seek that which is high and good. And last but not least, a true mother would say that she is here to live for her family.

Although these statements may be expressed with an attitude of satisfaction and certainty, not one embodies the answer so aptly framed for us by the apostle Paul. In three statements in his letter to the Ephesians he gives the most valid and satisfying reasons for living that the world has ever heard.

1. *We are chosen to sanctity.* "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (1:4).

Sanctity is holiness of life and character. There is a dearth of holy living. Our day has been well characterized by one prominent writer as "the twilight of honor." Personal and national righteousness has fallen to the lowest ebb in the history of our

great country. We must return to the type of holy living that characterized certain of our founding fathers. We need to raise again the standard of righteousness that will halt the forces of darkness and bring Holy Ghost conviction and repentance.

Each individual believer must experience an inward work of the Spirit of God. Revival among the saints always foreshadows a great ingathering of the lost.

True sanctity is not an affectation of piety which profits nothing; it is an inward work of the Holy Spirit that brings us to the place of utter abandonment to Christ. True, this experience does have an outward manifestation in a life of love as described by Paul in First Corinthians 13. Love such as this brings us close to God and constrains us to sacrificial service such as we otherwise would never experience. It brings a oneness with fellow Christians that we may have thought impossible.

2. *We are chosen to sonship.* "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (verse 5).

The adoption of the believer into the family of God is a truth which receives less emphasis than some of the other phases of salvation, but it is nonetheless important. We can never live a life of sanctity without first becoming one of God's children, without having His life generated in us.



Mr. Lesley is the pastor of the Alliance church in Palmdale, Calif.

Shortly after World War I a cartoon appeared in the papers showing the Kaiser as a pupil in a schoolroom. The teacher was Uncle Sam. Three R's were on the blackboard: Repentance, Reformation and Restitution. Unfortunately a fourth R was left out of this formula. It is the most important one of all. That R is Regeneration.

We are in this world to make a decision that is eternal. This is the mercy side of death. After this comes the judgment. We cannot be sons of God as long as we live in sin. We must be made new creatures in Christ Jesus.

3. *We are chosen to service.* "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. . . . That we should be to the praise of his glory, who first trusted in Christ" (verses 6, 12).

Service is the natural and normal expression of sonship and sanctity. If we are "accepted in the beloved," we are willing to serve Christ.

I have heard people testify in meetings that they are making a failure of serving God but hope that somehow He will bless their failure. God does not bless failure. Christ did not come to earth to suffer, bleed and die that we should be failures. He came and rose victorious that we too might have glorious victory.

Why are we here? Because God has a purpose for our lives. It is ours to fulfill that purpose. Christ died that we should be sons of God. Christ is our sanctification. He enables us to live a life of sanctity. The Holy Spirit comes upon us in power for service. There is no excuse for failure.



even when the evidence is there, for God knows that man's problem is not intellectual but moral (John 3: 19-21).

The Christian can stand at the frontiers of research and look out over the vast, unexplored wilderness of his ignorance with perfect peace because he knows that beyond the horizon he will find God. But since God has not left us to wait until we might find Him out by searching (which is impossible, anyway, since God can be known only insofar as He chooses to reveal Himself), but has come *Himself* over the horizon to meet us *now*, why should we search further for Him in nature except possibly to glorify Him for all His marvelous works?

But the scientist looks out over that same dark wilderness and fears because he does not know what is out there. And what do our apologists do? Present him Christ as revealed in the Word? No. We try to help him see God instead of mere matter in nature, something impossible for an unenlightened mind to do.

This attempt to make Christianity intellectually "respectable," to get it to "participate in the contemporary dialogue," started before the Middle Ages with the attempt to reconcile Christian doctrine with Greek philosophy. I have always objected to that historical movement, but while attending one of the best evangelical Christian liberal arts colleges in the country I had my knuckles severely rapped on more than one occasion for saying so.

3. *Spiritual discernment.* We have come to regard many of the spiritual operations of God or the depraved behavior of the old man as being merely "psychological." Christians today are as apt as anyone to excuse sin on the grounds of heredity and environment. The distinction between "spiritual" and "emotional" and between "psychological" and "moral" was unknown in Paul's thinking.

Again, we try to figure out the mechanism of spiritual things in the same way Cain's descendants try to figure out the mechanism of material things. But, as Dr. A. W. Tozer has said, prying into the mysteries of God's profound will makes a theologian but it will never make a saint

(*The Pursuit of God*). And Thomas à Kempis said, "I had rather *feel* repentance than to know the definition thereof." That is because all one needs to do to be a philosopher or a theologian is to think; but to be a saint one must also *act* and *feel*.

4. *Social life.* As a result of Cain's philosophy of life, research has made education to become increasingly longer every generation, due to the expanding volume of knowledge. This means people are not ready socially and educationally and economically to marry until much later in life than it would seem God intended from the way we mature physically. The resulting anxieties have much to do with our low morals and high divorce rate.

As members of this society Christians are caught up in this madness called civilization. The Christian has no reason to suppose that because he was born in a particular culture and that things have "always been this way," he is living as he should. All cultures since Adam have been shaped predominantly by depraved philosophy, and we need to learn to sift what is merely cultural from what is inherently evil.

5. *Our concept of the nature of society.* Research means constant change, and behavior based on last year's knowledge cannot constantly keep changing without producing some sort of instability, a feeling of anxiety from not knowing what is

coming next, and a relativity of both knowledge and morals.

According to our definition of bondage a Christian can follow society, thus letting his Spirit-fed abilities and desires atrophy; or he can resist the world and take the consequences. Unless he has died to the consequences, he will either lose ground spiritually or become a nervous wreck. And since Satan often persuades one that God's way is the worst, we may have here an explanation for the mediocrity of so many of our ministerial and missionary candidates who receive their formal training in our Christian Bible schools and colleges.

These institutions, as they are now run for the most part, have no place for the genius of the serious student, much less the Spirit-filled one. For, unfortunately for the school's program, God's gifts do not always lend themselves easily to a mediocre teacher's syllabus. Examinations must be passed, however, and so the student must conform even though the examination measures nothing more than his ability to guess what is in the teacher's mind.

Can we be delivered from this bondage? Yes! We can do what God wants us to do and crucify the flesh to disregard the consequences. Then we will find only heaven and no traps. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22). ♦ ♦ ♦

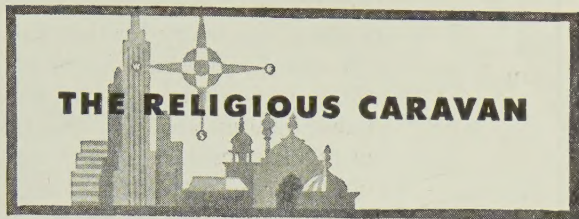
Quotes from Our Contemporaries

Says DONALD ALLGOR, writing in *The Sunday School Journal*:

"The work of the New Testament Church progressed rapidly because its leaders were men who believed they could evangelize the world. They were confident of success. . . . Those early apostles were men of VISION. . . . I sincerely believe that God intends for us to succeed in building His kingdom. Defeatism, pessimism, mediocrity or just maintaining the status quo do not harmonize with the commission and promises our God has given."

NORMAN P. GRUBB, in *Worldwide*, exhorts:

"Each believer is bound by his own voluntary profession as well as by the command of the ascended Lord to act with as much earnestness and energy in giving forth the gospel as if none but himself were summoned to the service, as if none but himself were chargeable with the world's continued darkness. The evangelization of the world must be the one great object to which life, labor and means are consecrated."



DAVID R. ENLOW, Reporter

AT HOME

Lutheran schools report enrollment: A record enrollment of 66,814 in Lutheran theological seminaries, colleges and high schools throughout the United States and Canada was reported at Denver, Colo. The figure represents an increase of 4,224 over last year.

Episcopal statistics show increase: The 1961 edition of the Episcopal Church Annual shows that the Episcopal Church in the United States now numbers more than 3,444,000 baptized persons, including more than 2.1 million communicants. The figures represent an increase of 2.45 per cent compared with 1959.

Methodists report Alaska church boom: The fastest growing home missions area of The Methodist Church is Alaska. During the last decade the number of Methodists there increased from 945 to 3,136, or 232 per cent, says a denominational official. During this period the new state had a population growth of 74 per cent.

ABROAD

Zionists urge exodus to Israel: Officials of the World Zionist Organization in Jerusalem have appealed to the world's Jews to "come to Israel in the thousands so as to live a full Jewish life." They added that Israel's rapid development has led to a manpower shortage.

Census shows 223,000 Protestants in Poland: At present there are eleven Protestant churches in Communist Poland with an aggregate membership of 223,000 people, according to a national census. Largest Protestant body is the Evangelical Church of the Augsburg Confession (Lutheran), which has 110,000 members in six dioceses. The other Protestant bodies have memberships ranging from 2,000 to 50,000.

Mossi Bible completed: After thirty-five years of tedious labor and research a translation of the Bible has been completed in Mossi, the language of Mossiland, Upper Volta, West Africa. Through the efforts of Rev. John Hall and four other Assemblies of God missionaries, Mossi was reduced to writing.

Evangelicals leave Mar Thoma Church: A separatist party within the ancient Mar Thoma Church of South India has bolted the main body of the church to form the St. Thomas Evangelical Church of India. Called *The Pathyopadasa Samiti* ("Wholesome Bible Instruc-

tion Group"), the group took the action after more than a decade of dissatisfaction with the orthodox church.

Thirty million Chinese killed: Chinese Communists have killed thirty million people and sent ninety million more to slave labor camps since 1950, the *Central Daily News* reported in Taipei, Formosa, recently.

India's prohibition seen as "disastrous": The present government of India is determined to "abolish the drink evil," even though observers say the ban on liquor has resulted in an alarming deterioration of law and order. P. K. Padmanabhan, Asian correspondent for the *Los Angeles Times*, says production of illicit liquor has become "a major cottage industry." Police, Padmanabhan reports, are often bribed to look the other way as the brisk business in moonshine goes on.

MISSIONS

Summer Institute of Missions at Wheaton College: Geared to the needs of present-day missionaries, a course on "Missions in the Light of World Upheaval" will be offered in the fifth annual Summer Institute of Missions scheduled for June 13 to July 21 at Wheaton (Ill.) College. The program is conducted in coöperation with the Interdenominational Foreign Missions Association, the Evangelical Foreign Missions Association and the Commission on Education of the National Association of Evangelicals.

MAF serves in Congo: The Missionary Aviation Fellowship is aiding in the emergency medical relief program in Congo. MAF planes will be used to multiply the services of the 200 doctors now in the Congo (compared with 700 before independence) by regularly taking them from their home base to hospitals in the bush which are now without doctors.

PEOPLE

Harris heads theological society: The Evangelical Theological Society at its twelfth annual meeting in Beverly Farms, Mass., elected Dr. R. Laird Harris, of St. Louis, Mo., as its new president. He is professor of Old Testament at Covenant College and Theological Seminary. Also elected were Dr. Ralph Earle, of Nazarene Theological Seminary, vice-president; Dr. Earl S. Kalland, of Conservative Baptist Theological Seminary, treasurer, and Dr. John E. Luchies, of Wheaton College, editor of the society's publications. Re-elected were Dr. J. Barton Payne as secretary and Dr. N. A. Windegarden, as managing editor.

Bayly re-elected to EPA leadership: Joseph T. Bayly, of Windward Press, Havertown, Pa., was re-elected president of the Evangelical Press Association at the annual meeting in January. Also re-elected was Robert C. Cunningham, of *The Pentecostal Evangel*, vice-president. William Boyle, *Moody Monthly*, was named treasurer, and Helen Hull, Light and Life Press, secretary. Advisers are William Petersen, of *Eternity* magazine, and J. Raymond Knighton, *Christian Medical Society Journal*.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

Soulwinning Sunday Schools

By FRANK L. ACCARDY

That evangelism is important and that it is the responsibility of each regenerated person are facts accepted by most Christians. Yet scores do nothing about it, claiming that they have not the means nor the ability to do anything useful or helpful in winning others to Christ. Too seldom is it realized that most of us belong to one of the greatest soul-winning agencies of all time, the Sunday school.

There are several reasons why some consider the Sunday school the church's greatest soulwinning opportunity. First of all, the Sunday school is organized to *locate* the lost. Prospective members are discovered by taking a census and tabulating the results. An up-to-date list of prospects, that is, the names, ages and addresses of persons unaffiliated with a church in the community, is vital to effective evangelism.

Second, the Sunday school is organized to *reach* the lost for Bible study. As someone has said, "Everyone is responsible for someone. Someone is responsible for everyone." There is a superintendent, a teacher, a class president, a group leader and a member responsible for every lost person in the community.

Third, the Sunday school is organized to *teach* the Bible to the lost. True and effective evangelism is produced through intelligent and systematic Bible study. Evangelism without Bible teaching is superficial, spasmodic and ineffective.

Apart from sound Biblical instruction, the love of God is commonplace to the unregenerated man and sin is of little consequence except it be seen as making necessary the cross

of Christ. Whereas education is not regeneration, a man needs some knowledge as a basis for conversion. The soil must be prepared. This is an important function of the Sunday school.

Fourth, the Sunday school is organized to provide places of *service* for godly men and women. Some of the most consecrated and capable people in our churches are our Sunday school teachers. We seldom think of them as being evangelists because of the size of the group to which they minister and the way they do it. Yet evangelists they are, for their work is ever that of telling the good news of salvation to their pupils. "Our teachers know," writes J. N. Barnett, "that the only lasting, soul-saving, life-changing thing they have is a message, and to plant that message in the hearts of the people is their task. To cultivate it with their prayers and Christian living is their privilege. To see its power change lives is their reward."

Fifth, the Sunday school is organized to make the morning worship service a time of *harvest*. It is a source of genuine inspiration for any preacher to know that there are unsaved persons in his congregation, persons who have been sought out, taught and prayed for by godly and concerned Sunday school teachers.

It seems apparent, therefore, that in the Sunday school there is much potential for winning men to Christ, perhaps more than we suspect. Should the multitudes who count themselves of none effect in God's work awaken to the great soulwinning opportunities of their Sunday schools we could expect a spiritual

harvest beyond our wildest dreams. The church school is buried dynamite awaiting discovery by the churches.

If this be the case, how can we utilize the soulwinning opportunities in our Sunday school? The following are suggested:

1. The superintendent and the pastor should coöperate in a soul-winning program. In effect the Sunday school often reflects the soul-winning fervor of its pastor. An evangelistic Sunday school is likely to have an evangelistic pastor.

2. Each teacher should have a prayer list composed of unsaved pupils in his class. A teacher who is aware of lost pupils will prepare and present his lesson accordingly.

3. Periods of study and special efforts in Leadership Training are of the utmost importance. It is reported that the number of conversions in the Sunday school seems to increase in proportion to the intensity of its training program.

4. Every effort should be made to persuade those who are leaving after Sunday school to remain for the morning worship hour.

Because it is organized to locate the lost, to reach and to teach them and to expose them to the preached Word, it is believed by many that the Sunday school is the church's greatest soulwinning opportunity for this hour.

Memo to the Superintendent

In THE ALLIANCE WITNESS, January 11, 1961, we outlined our program for 1961, which is centered in the theme "Take Your Church to the People." One of the areas for development is the Home Department. This can be a fruitful evangelistic effort if you use it to take *your church* to the people.

The Home Department is an organization designed to take the message to those who cannot or do not come to the regular services. No Sunday school is complete without this division of its work to care for the shut-ins, the shut-outs and the stay-outs. The wise superintendent will use the Home Department as a valuable extension arm of the church.

March has been designated for an emphasis on the Home Department. We have prepared a new kit of helps for this work which you may have by writing to The National Sunday School Office, 260 West 44th St., New York 36, N. Y.



The boys at the Dalat School, Viet Nam. Rev. and Mrs. John A. Fitzstevens are in the back; they are in charge of the school.

C. L. GARDNER

A Dalat Student's Letter Home

By REV. WILLIAM D. CARLSEN

VILLA ALLIANCE
DALAT, SOUTH VIET NAM

Dear Mother and Dad,

We had a good trip up from Saigon with Uncle and the other kids. The Thailand children arrived after we did: they got up at 4:00 A.M. to take their plane from Bangkok to Saigon. We also have MKs from Indonesia here for the first time in the high school.

The first graders seemed to be in a haze the first few days. Some of them tried a long time the first night until their older brother or sister or their houseparents could comfort them. Some of them have had a hard time dressing themselves—especially those who have lived down on the plains where it's so hot. They can't get used to the idea of wearing sweaters here in the mountains.

We had strawberries the other day. Some of the younger ones had never tasted them before. I asked one of the first graders what he learned in school today and he said "Nothin'!" I guess his mother must have taught him his ABC's before he came. Some of the fourth graders have a rough time with their arithmetic, especially when the textbook problems are about dollars and cents. They have had more experience with

piasters, geep and satangs than with "quarters" and "nickels."

We sure like our houseparents and teachers. They come from Oregon, Arizona, Iowa, Illinois and New York states. In fact, one housemother used to be a student here in Dalat when her parents were missionaries in Viet Nam, so she knows our problems pretty well.

This year we are having junior and senior choir in addition to our instrumental groups. The smaller

William Carlsen, a son of missionary parents and now himself a father of missionary children, has prepared this letter. Writing from a viewpoint of a high school student at the School for Missionaries' Children in Dalat, Viet Nam, he gives an inside glimpse. Teen-agers who read this may be tempted to be a bit envious of children who have such a variety of experiences.



boys still have cub scouts and then we have our regular Sunday organizations—AYF, Jet Cadets and Sunshine Band. Friday is our late night. Enclosed are some snaps of the "Western Party" that we had last Friday. We had a chuck wagon from which we got "sloppy joes," doughnuts and all the milk that we could drink. Next Friday our varsity basketball team is playing a Chinese team from downtown.

We have a couple of new rules in the dorms now. One is no swapping and borrowing of clothes or toys. I guess the small kids were always getting the wrong end of the deal. We also have a motto in each room, "Be Ye Kind One to Another." One of the boys that had a bad temper has really improved a lot this term.

There is only one other student in my grade. Some of the kids that started school with me are in the States and Canada now because their parents thought that the high schools there had advantages over ours here. I really don't agree, as my year of high school in the States sure made me glad to be back in Dalat. This place is really super.

(Continued on page 19)

A "chuck wagon" served refreshments at the "Western Party"

W. D. CARLSEN





G. E. ROFFE

Services were held in the chapel in Vientiane on Christmas day for both Laotians and the English-speaking people who were still in town

Under a Canopy of Prayer in Laos

By MRS. WALTON WHIPPLE

In this report Mrs. Whipple fills in details of the comprehensive account by Mr. Roffe which appeared in the January 25 issue of THE ALLIANCE WITNESS. Prayer was the protecting canopy then and it is by prayer that the way is opening for missionaries to return. The latest word from the field (February 7) is that Rev. and Mrs. T. J. Andrianoff and Rev. and Mrs. G. W. Tubbs have joined the Whipples and Miss Sally Holmes in Vientiane, and Rev. O. J. Kaetzel is in Luang Prabang. The Sawyer family is in Nong Khai, Thailand, awaiting the re-opening of Xieng Khouang, and Mrs. Kaetzel and her four small children are in Khon Kaen, Thailand, until conditions are more settled in the country of Laos.

THE battle is over and we are back in Vientiane (December 28). God's people were kept in the time of peril. We know that while the terror of war raged round about us, an armor of prayer to God was covering us. This was Walton's prayer when the heavy shells began exploding overhead and we three ladies had taken shelter under the stairs. In humble simplicity he said, "Lord, place a canopy over us now!" God did just that as you friends in the homeland prayed.

The battle had seesawed back and forth in the two main streets on either side of us. Late in the afternoon of the third day fragments of exploding artillery shells were landing on our roof like heavy hail, snipers' rifles were cracking, and buildings on all sides were burning. It was then we ladies (Sally Holmes, Esther Kamphausen and myself)

proposed making a dash for the American Embassy two blocks away. The police station on the other side of the post office was burning, and it seemed our house would be the next to go. But God had given Walton this assurance, "There shall not an hair of your head perish." We quoted the words over and again at that moment. Did that mean He would keep us literally, and the property too? Walton said that in his experience he had always found it wiser to wait until he was sure of the next step. Just then the machine gunning became heavier, and bullets were striking the walls of the house. About ten minutes later an official from the Embassy took advantage of a lull to cross to the Mission. He said all their personnel had evacuated and the Embassy was in flames. He advised Walton to get his car and take us out of town im-

mediately. Had we made our dash for the Embassy no one would have been there to receive us.

It was Thursday, December 15, late in the afternoon when we drove out of Vientiane. American planes took us to Bangkok from the Thailand side of the Mekong River, and we arrived at our Mission home in Bangkok four-thirty Friday morning. On Monday (December 19) Walton was permitted to return by American plane. The next day I left by train to pick up the car at the place we had left it in Thailand. Rev. Malcolm Sawyer met me there and drove the car back to Vientiane. Walton had said I should stay in Thailand until he sent word, but this was Thursday before Christmas and I had to come.

Walton contacted most of the Christians. They gave marvelous testimonies of God's protection. No Christian was injured nor did any of them suffer great destruction of property.

Now that the battle has passed beyond the city and a new army is in command, there is an indescribable "cleanness" of atmosphere in the midst of the rubble, destruction and grief. It is as if a new day is dawning after four months of intense emotional strain living under a "red" cloud.

God directed our reading Christmas morning to these words in Jeremiah: "I will restore health unto thee, and I will heal thee of thy wounds." To us this is the promise of a complete spiritual awakening for Vientiane, for Laos. We do not know about the immediate future. We do know our God answers prayer. Men's hearts are still failing them with fear. Some residents are packing the few possessions left to them after the destruction of war and are leaving town. But the Christians have come through this time of fear with a deep realization that God is very close to them. An expression we hear frequently these days is, "I believe Christ's return is very soon!"

The Christians never fail to add how strongly they believe you prayed in America—you covered us (canopied) us with your prayers—and together with them we are deeply grateful to God on every remembrance of your love and faithfulness to all of us in Laos.

evangelism and the establishment of churches are the primary concerns to which missionaries of The Christian and Missionary Alliance are committed. Where other educational opportunities are lacking or are not suitable, the churches are encouraged to operate schools for their own children. In some fields we have been forced by local circumstances to go further than this. Such was the case in Congo. The complications and misunderstandings that resulted and which culminated in a crisis situation in December are told here. In response to the appeals from the field a deputation from the Board of Managers hastened to Congo in December. Rev. Robert L. Niklaus wrote this article on behalf of the Congo Mission and at the request of THE ALLIANCE WITNESS and the Foreign Department.

ON mid-December welcome news began flashing from station to station: Our Foreign Secretary, Rev. J. L. King, and our Area Secretary, Rev. George S. Constance, had come. They had arrived none too soon. By early December the Congo Mission was faced with a crisis in its primary school program.

This was the reason: nine thousand children and two hundred and fifty teachers had expected to start school in September. But the question "Who was financially responsible?" had not been settled. "The church aided by the state," said the Mission. "The state," said the church. Having just celebrated their independence from a Catholic colonial rule, the people felt it was high time the government did something for the Protestants. "But the Mission is responsible," ruled the state. Because the national church lacks official standing the government expects the Mission to act for the church in all its affairs—schools included.

This riddle was still unresolved September 15 when the government ordered all schools into session. The primary schools, formerly operated by the Mission, began without a sponsor. The Mission offered food rations to the teachers but explained that it could not pay salaries. It was clear that the schools would shortly close unless the government helped. From the beginning there was a ominous unrest. Unpleasant incidents jarred some of the stations. Then on September 26 muttered threats broke into overt action on the Banga station. Marching their classes to the Mission residence, the teachers

Dilemma Over Mission Schools in the Congo

threatened that unless more money was forthcoming they would allow the children to break in and beat up the missionary couple. The assistant civil administrator and a jeep load of police arrived in time to change their minds.

The teachers then issued a general "call to war." They were determined to use violence on November 15, the date set for closing the schools. But again the state moved. The authorities warned the teachers that if even a single window were broken they would *never* receive state subsidy.

The "war" was called off.

Church leaders, chagrined over the teachers' actions, met with Mission representatives to seek a solution. This special committee cabled to the Board of Managers appealing for understanding and help. The Board responded by authorizing the deputation to Congo in mid-December.

What caused the Congolese teachers and students to turn as they did on the missionaries? How could this happen on the oldest of Alliance mission fields? The explanation is complex and stretches back to an administrative action taken in Brussels a full generation ago.

In 1925 Belgium (90 per cent Romanist) granted a sweeping monopoly of privileges to Roman Catholic schools in Congo. For twenty years the Catholics had everything their way. Millions of dollars and multitudes of favorable regulations poured from the colonial government. Protestant schools had to limp along as best they could on meager grants from the sponsoring missions.

Then Socialism emerged as a major political force in Brussels and the pope's monopoly was broken. Government subsidies were first offered to the Protestants in 1948. Many missions refused the subsidies, insisting even then that education was the government's job, not that of the missions.

But the die was cast. The Catho-

lics had worked hard and well during their years of privilege. Church schools so completely dominated education that the government despaired of developing its own program.

The Alliance Mission in Congo was one which rejected government aid. It had ample reasons. The missionaries saw this aid as a step toward government control of their schools. Also they realized that accepting such aid would catapult the schools to chief place in the Mission's activities. That would be contrary to the policy to which our Mission is committed. Our objectives primarily are evangelism and a ministry of building up the church.

To make up a little for the lack of state aid parents were asked to pay a small tuition for their children. The Mission paid the remainder.

In the course of time some new factors emerged to clarify the issue. An obsession for schooling began to sweep the country and schools began to appear more important than churches to some Christians. Another factor was the swelling importance of recognized education in commercial and civil circles. Certificates from nonrecognized schools were worthless. Because of this, graduates of Alliance schools were not considered eligible for positions of responsibility and high salaries.

Still a third factor had a bearing on the problem: the situation in neighboring missions. Church people had stood by for years and watched Catholic schools spring up and expand, supported by the tax money of the entire community. Then other Protestant schools in the Lower Congo began to flourish on state subsidies. The discontent over our Mission's refusal to accept state aid grew stronger, and boiled over during the 1957 church conference. The church elders urged parents to quit paying tuition and they urged

(Continued on page 19)

India—Marathi

"We are rejoicing in the goodness of the Lord in the reversal of a decision against our church board. The case was made by a man who was under church discipline, and justly so. The first decision in the court resulted in a fine against every member of the board. Later it was reversed locally and sent to the High Court. There the judge completely acquitted those fined, ordered the fines refunded and ruled that they were completely within their rights in doing what they did. It was a very important decision, for if the first one had stood it would have meant no church body could discipline its members without the possibility of a court case. Thank the Lord, and thank all those who were standing by in prayer at home."—HILDA J. DAVIES, *Khamgaon*.

Viet Nam

A pastors retreat in the Banmethuot-Pleiku area among the resettlement camps (3/23/60 issue) proved most profitable. As a result several retreats are being planned to give instruction and encouragement to the workers in all these camps. Pray for these endeavors.

Thailand

Mrs. C. L. Gardner has been suffering physically for three months; medications have not relieved her condition which is due to amoebae. She has lost much weight, is very weak and nervous. Pray that God will restore her to health. . . . Of the several who have prayed at various times in and around Samrongthab, only two or three show any inclination to follow the Lord. Rev. and Mrs. R. H. Johnston are working among these people and also studying the Kui language. Pray much for the work in this area. . . . Pray for the young people of Nakorn Panom, some of whom are being opposed and ridiculed by fellow students and one of their teachers. The schoolteacher has threatened to beat a twelve-year-old girl if she attends church any more. This girl has been coming to services regularly for seven years—and still does! Support her and the others in prayer.

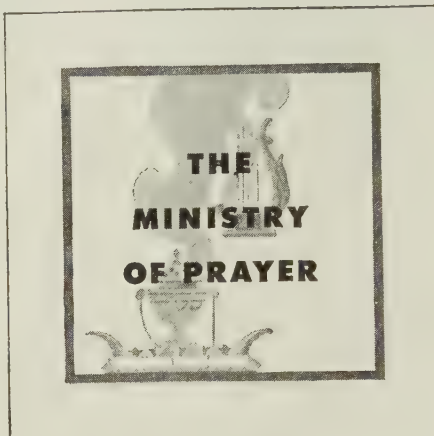
Ecuador

Pray for the Indian conference to be held at the Agato station during the first part of Easter week. Indians will be attending from all over the mountain area and some from the jungle. Pray for a deepening in the spirituality of the believers and for the salvation of many yet without Christ. . . . Pray for new missionaries for the Indian stations.

Peru

Almost without exception the students of the Bible institute are active in the Lord's work during the vacation months. Pray that they may put into practice all that they have learned. Pray especially for the following underclassmen who are helping in the designated churches: Flavio Palacios, at Bolaina; Eligio

Trujillo, at Cachicoto; Dimás León, opening new groups in the Palo de Acero area; Fulgencio Ynga, colporteur selling Bibles and Christian books; Manuel Atencia and wife, at Cuchara. . . . Continue to pray for the national pastors and for the Christians during these days when they must assume the responsibilities of supporting the work financially. The pastors need a strong faith in the God who has called them to the ministry, and wisdom and patience in teaching the people. And each believer needs understanding to recognize his responsibility to the pastor and to the church in obedience to God's plan.



China—Hong Kong

Praise God for the marvelous way He is supplying the financial need for the Alliance church in Taipei, Formosa. Pray now for an enlarged vision for the church and for guidance for the Mission as they face the challenging open door of Formosa and its multitudes. At present only a handful of Alliance workers labor in this area of our field. Pray that the Chinese church may realize their great opportunity and that some of the senior class of the Bible Seminary may catch the vision of the work to be done.

Philippine Islands

The Ebenezer Bible Institute completes another school year on March 10. Pray for the new graduates as they go into the ministry. Pray, too, for the Junior students in fifteen months of supervised field ministry before returning for their final year in Bible school. These young people are immature, yet they will face the wiles of the devil who is set to defeat them if possible. . . . The annual missionary conference convenes in Zamboanga City March 14-24. With the field seriously undermanned, major problems of allocation will face the conference. Each missionary keenly feels the need of prayer help.

Indonesia

A beachhead was established in the Sekatak region of Northeast Kalimantan in September when a party of national church workers, including Rev. P. N. Potu (chairman of the East Kali-

mantan National Church), went to this area. During this initial trip two Dyaks professed faith in Christ. New graduates of the East Kalimantan Bible school, Mr. and Mrs. Sadrag Sakai, were left in the area to evangelize. Praise God that, although the hopes of getting a work started seemed only fair, new has come of twenty-six conversions! Sadrag asks urgent prayer that these new believers will stand true in spite of the bitter opposition that has arisen because of this "invasion." . . . The students of the Jaffray Bible College have been going out regularly this new term, witnessing to Moslems, Buddhists and others. Several of those contacted have said they are going to visit the school to learn more. Pray for the follow-up work, that it might be effective in wooing many into the Kingdom of God. . . . Mrs. W. W. Conley, whose husband is the missionary director of the Jaffray Bible College, is again very ill and possibly will have to return home for treatment. Pray that they may know God's perfect will in this matter and that she will be restored to health. . . . Pray for the national church of the Pudjungan District of East Kalimantan. Mr. Leang, district superintendent, writes that only three pastors remain in this extensive area (formerly there were eight). Several hundred Dyaks have moved out of this remote and inaccessible place to sites nearer the coast. Others have migrated over the British border, taking their pastors with them and leaving the remaining Christians without regular instruction in the Word. Pray concerning this desperate situation. . . . Praise God that the visa for Miss Lorna Munroe was granted (3/23/60 issue) and that she arrived on the field in time for the resumption of missionary children's school at Bandung in February.

Japan

The Hiroshima Bible school students have systematically distributed tracts over a large area and are now beginning to cover some of the ground for the second time. Many people contacted have shown a deep interest, others have come to the school to inquire further, and some have been saved in their homes. Pray for this effort as it continues. . . . Praise God for the fine group of students and adults interested in the gospel through the ministry of Rev. and Mrs. H. A. Town in the new mission center of Saijo, Shikoku (12/28/60 issue). Mr. Town also has openings in two hitherto unreached towns: Kawanoe, where there are large paper factories with thousands of employees, and the other a conservative town. Pray that from the first some will be saved who will become pillars in the work.

New Guinea

Pray for the seventeen couples attending the witness school in the Ilaga Valley. They need quickening mentally and spiritually.

THE 1960 SUBSCRIPTION CAMPAIGN

(Continued from last issue)

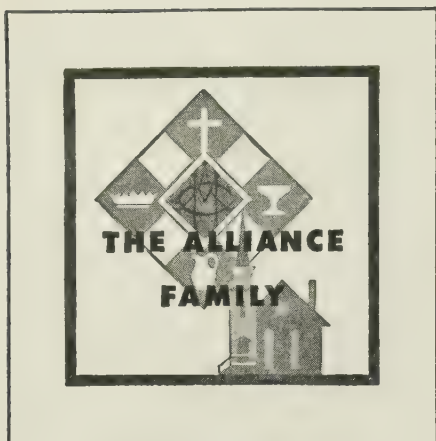
Churches marked by an asterisk receive an achievement certificate for an increase in subscriptions.

Vabash, Ind., Mrs. Ruth Hay, mgr.	45
Baltimore, Md. (Walker Avenue), Mrs. D. C. Butcher, mgr.	45
Vinston-Salem, N. C., Rev. H. A. Klinsing	45
Cleveland, Ohio (Ambassador), David Rhodes, Bill Gibson, mgrs.	45
Sharon, Pa., William Elder, mgr.	45
Titusville, Pa., Fred Pennell, mgr.	45
Milwaukee, Wisc. (First Alliance), Mrs. James Hogan, mgr.	45
Guelph, Ont., R. J. McCrea	44
St. Louis, Mo., Rev. H. C. Stein	44
Oneida, N. Y., Alma Waltz, mgr.	44
Schenectady, N. Y., Mrs. R. W. Hedger, mgr.	44
Yorktown Heights, N. Y., Mrs. D. Tompkins, mgr.	44
New Bremen, Ohio, Mrs. W. V. Jorgenson, mgr.	44
Swanton, Ohio, Mrs. L. Shanrock, mgr.	44
Youngstown, Ohio, Mrs. Bud Matheny, mgr.	44
San Jose, Calif. (Valley Neighborhood), Mrs. W. R. Ekstrand, mgr.	43
Seekonk, Mass., Mrs. Sarah Weiss, mgr.	43
Hibbing, Minn., E. H. Dague, mgr.	43
Warren, Ohio (North-Mar), Walter E. Cameron, mgr.	43
Brandon, Man., Rev. M. Shareski	42
Port Chester, N. Y., Rev. H. E. Lane	42
Salamanca, N. Y., Rev. H. D. Schlaegel	42
Geneva, Ohio, Mrs. Harry Baker, mgr.	42
Brownstown, Pa., Mrs. Clayton Propes, Mrs. Paul Angelo, mgrs.	42
Butler, Pa., Rev. J. D. Schmidt	42
McKees Rocks, Pa., Rev. J. S. Dittmar	42
New Castle, Pa. (Washington St.), T. R. Walker, mgr.	42
Whittier, Calif., Mrs. E. R. Matthes, mgr.	41
Jacksonville, Fla. (Murray Hill), Mrs. H. G. Caswell, mgr.	41
Franklin Lakes, N. J., Rev. C. E. Notson	41
Elmira, N. Y., Rev. H. R. Graf	41
Pittsburgh, Pa. (Sheraden), Mrs. C. B. Bates, mgr.	41
South Fork, Pa., Rev. R. W. Heffer	41
Yakima, Wash., Rev. L. A. Rand	41
Manhattan Beach, Calif., L. A. Dietrich, mgr.	40
Paramount, Calif., Rev. O. Molsenbocker	40
Leisure City, Fla., Rev. M. J. Scripture	40
Temer, Minn., J. H. Sjoblom, mgr.	40
Albuquerque, N. Mex., Rev. R. O. Aikens	40
Colonia, N. Y., George N. Veltman, mgr.	40
Springville, N. Y., Rev. B. L. Dunham	40
Camp Hill, Pa., Mrs. E. Schroeder, mgr.	40
Great Bend, Pa., J. Gathany, mgr.	40
Oil City, Pa., Mrs. E. Boyer, mgr.	40
Appleton, Wisc., J. M. Nygren, mgr.	40
Birmingham, Ala. (Sandusky), Mrs. Elizabeth McDaniel, mgr.	39
Vancouver, B. C., Rev. P. O. Hauge	39
Vest Hartford, Conn., Mrs. Nellie White, Helen V. Hitch, mgrs.	39

South Holland, Ill., Stanley Marshall, mgr.	39
*Newton, Ia., Melba Halferty, mgr.	39
Grove City, Pa., Rev. T. W. Owens	39
*Red Lion, Pa., Rev. K. C. Steckel	39
*Dawson Creek, B. C., Rev. D. E. Jane	38
*Elberta, Ala., Mrs. Alma Woerner, mgr.	38
Lake Worth, Fla., Rev. D. S. Carnefix	38
Morristown, N. J., Mrs. Mary Faust, mgr.	38
*Arcade, N. Y., Mrs. W. C. Wells, mgr.	38
Tulsa, Okla., Mrs. Glenn Hess, mgr.	38
*Jeannette, Pa., Mrs. R. W. Ellenberger, mgr.	38
Richmond, Calif. (Fairmede), Mrs. Joe Lordan, mgr.	37
Santa Ana, Calif., Mrs. B. Mustard, mgr.	37
Laconia, N. H., Rev. R. L. Murray	37
Indiana, Pa., Jeannette Pollock, mgr.	37
*Mars, Pa., Rev. O. G. Bartmas	37
*Alexandria, Va., Mrs. R. H. Yates, mgr.	37
*Everett, Wash., William Peterson, mgr.	37
Oshawa, Ont., Rev. C. V. Freeman	36
New Britain, Conn. (Bethel), Forrest Hart, mgr.	36
*Saginaw, Mich., Mrs. Andrew Haenlein, mgr.	36
*Echo, Minn., Mrs. Douglas McVety, mgr.	36
Bremerton, Wash., Ivan Smith, mgr.	36
*Lamont, Alta., Mrs. M. Woodruff, mgr.	35
*Kingston, Ont., Mrs. Thomas C. Kerr, mgr.	35
Clawson, Mich., A. F. Reuter, Sr., mgr.	35
*New Castle, Pa., Rev. H. M. Rambo	35
*Warrendale, Pa., Mrs. R. P. Batty, mgr.	35
*Providence, R. I., J. H. Francis, Sr., mgr.	35
Shelton, Wash., Rev. E. C. Breid	35
*Watertown, S. Dak., R. G. Rubitschung, mgr.	35
*Janesville, Wisc., Rev. M. R. Thompson	35
London, Ont., V. Bennett, mgr.	34
*Baldwin Park, Calif., Albert Prentice, mgr.	34
*Washington, D. C. (Southeast), Mrs. D. C. Phebus, mgr.	34
*Des Moines, Ia. (Highland Hills), Virgil and Polly Carpenter, mgrs.	34
*Bound Brook, N. J., Helen I. Myers, mgr.	34
*Franklinville, N. Y., Mrs. Rose Lane, mgr.	34
*Hornell, N. Y., Rev. F. Dombrowski, Jr.	34
*Troy, N. Y., Mrs. Daniel Gunther, mgr.	34
*Oconomowoc, Wisc., Rev. V. E. Gowdy	34
Superior, Wisc., Rev. M. Stombaugh	34
*Swift Current, Sask., Rev. H. I. Schroeder	33
Orlando, Fla. (West Side), Dianna McNemar, mgr.	33
*Ottumwa, Ia., Mrs. Paul Caster, mgr.	33
*Lyle, Minn., Mrs. M. H. Averbek, mgr.	33
Niagara Falls, N. Y., C. A. Myers, mgr.	33
Sidney, N. Y., Loretta Babcock, mgr.	33
*Fayetteville, N. C., Mrs. L. R. Baker, mgr.	33
Marion, Ohio, Rev. J. A. Lewis	33
*New London, Ohio, Mrs. P. D. McQuate, mgr.	33

*Zanesville, Ohio, Mrs. Ida Ward, mgr.	33
*Blairsville, Pa., A. M. Hansen, mgr.	33
*Blossburg, Pa., Francis and Donald Terry, mgrs.	33
Coudersport, Pa., Rev. F. E. Meier	33
Avondale Estates, Ga., Mrs. A. C. Medlin, mgr.	32
*Port Wentworth, Ga., Rev. M. B. Cash	32
Danville, Ind., Donald Carr, mgr.	32
*Battle Lake, Minn., Dorothy Gearhart, mgr.	32
Olean, N. Y., Boyd Crawford, mgr.	32
*Reidsville N. C., Mrs. David Kallam, mgr.	32
*Genoa, Ohio, Rev. M. N. Royce	32
*New Castle, Pa. (Castlewood), Karlton Campbell, mgr.	32
*Pottstown, Pa., Mrs. D. E. Tharp, mgr.	32
*Wilkes-Barre, Pa., Evelyn Angove, mgr.	32
*Price, Utah, Rev. R. J. Abrams, Jr.	32
Nutter Fort, W. Va., Rev. J. B. Harmon	32
*Marwayne, Alta., Rev. W. N. Morris	31
*Abbotsford, B. C., Rev. N. W. Dreger	31
San Bernardino, Calif. Mrs. O. H. Bublat, mgr.	31
*Berkley, Mich., R. D. Le Compte, Sr., mgr.	31
*Florissant, Mo., Cecil Wilson, mgr.	31
*Jersey City, N. J., Mrs. J. C. Wagner, mgr.	31
*Glen Cove, N. Y., Mrs. R. E. Burton, mgr.	31
*Pearl River, N. Y., Marjie A. Greer, mgr.	31
*Vermilion, Ohio, Rev. G. H. Ferrell	31
*Conway, Pa., Rev. E. R. Truran	31
Turtle Creek, Pa., Mrs. C. G. Mawhinney, mgr.	31
*Midland, Ont., Cecil P. Belsey, mgr.	30
Vernon, B. C., Rev. J. Klassen	30
Santa Monica, Calif., Rev. A. D. Gunther	30
*Sanford, Fla., Rev. C. M. Seale	30
*Baltimore, Md. (Roland Heights), Mrs. William Shawgo, mgr.	30
Minneapolis, Minn. (Northbrook), Harold Montzka, mgr.	30
*Northfield, Minn., Rev. H. D. Wagner	30
*Onamia, Minn., G. D. Jensen, mgr.	30
*St. Joseph, Mo., H. Lawson, mgr.	30
*Westerville, Ohio, Paul Darling, mgr.	30
*Allentown, Pa. (12th St.), Mrs. Leon Bollinger, mgr.	30
Cogan Station, Pa., Mrs. E. Ulmer, mgr.	30
*Malvern, Pa., Mrs. W. Speer, mgr.	30
*Portage, Pa., Rev. E. A. Goldener	30
*Somerset, Pa., Mrs. Charles Morocco, W. Burket, mgrs.	30
Olympia, Wash., Mr. and Mrs. J. Taylor, mgrs.	30
*Stoney Creek, Ont., Mr. R. W. Ralph, mgr.	29
Fresno, Calif., V. Huebschwerlen, mgr.	29
Houlton, Me., Mrs. R. MacPherson, mgr.	29
*Union, N. J., Janet and Jean Hagmann, mgrs.	29
Harrison, Ohio, Myrtle Smith, mgr.	29
*Hood River, Ore., L. W. Lueck, mgr.	29
Hesston, Pa., Mrs. N. B. Futrell, mgr.	29
Seattle, Wash. (Arbor Heights), W. K. Schmidt, mgr.	29
*Green Bay, Wisc., Mrs. W. Losli, mgr.	29
*Ft. St. John, B. C., Mrs. M. Wookey, mgr.	28
Winter Haven, Fla., D. H. Bullock, mgr.	28

(Continued on page 16)



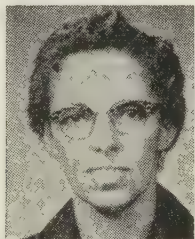
JAMES B. HARR, Reporter

To the Fields

The Misses Betty L. Blanchard and Esther L. Kuhn left February 9 for



B. L. Blanchard



E. L. Kuhn

Mali-Upper Volta Mission, Africa

their fourth terms in the Mali-Upper Volta Mission. They will be stationed at Sourou, Upper Volta, West Africa.

On Furlough

Rev. and Mrs. H. Don Anderson arrived in Vancouver, B. C., February 4 from New Guinea, having completed their first term.

Rev. and Mrs. Walter M. Post arrived in San Francisco from New Guinea on February 5. They have completed their fifth term.

Rev. and Mrs. E. E. Stewart arrived on February 4 from the Republic of Guinea, Africa.

The New Generation

To Rev. and Mrs. Ronald G. Griffiths, on furlough from Peru, a daughter, Judith Ellen, on January 20.

To Rev. and Mrs. J. O. Johnson, Philippine Islands, a daughter, Marilyn Arlene, on December 22, 1960.

To Rev. and Mrs. Nelson R. Cairl, Wheeling, W. Va., a son, Daniel Roland, on January 23.

With the Lord

Mrs. Thelma Neff, widow of Rev. Wilberton C. Neff, who went to be with the Lord on June 18, 1960, passed away on February 1 in Lewistown, Pa. She leaves a daughter, Mrs. Darlene Costa, a son, Thomas, and her father.

Special Youth Services Held

Rev. William Underwood, of Ellwood City, Pa., recently conducted special

services for youth in Warren, Ohio. Miss Virginia Channey, AYF president, reported that the meetings were backed by much prayer, the attendance was good, the offerings came easy, and young people were born into the kingdom of God. At least four young people were brought to the Lord and into the church as a result of the meetings.

Mr. Underwood also spoke at three of the city high schools.

Pasadena Church Holds 70th Missionary Convention

Dr. H. L. Turner, former president of The Christian and Missionary Alliance and now professor at Simpson Bible College, will speak at the seventieth Bible and missionary convention of the Christian and Missionary Alliance Church, Pasadena, Calif. The convention will be held March 12-19.

Dr. Turner will speak each week night and on Sundays and Rev. H. M. Freligh, formerly of Nyack Missionary College, each afternoon. The missionaries are Miss Ruth Ziemer and Rev. B. W. Ross, Philippine Islands; Rev. G. C. Klein, Gabon, and Rev. E. H. Mickelson, New Guinea.

The Alliance in Pasadena dates from 1890. When Rev. George W. Davis became pastor in 1912 a permanent location was sought and the property at Hudson and Green served until 1954, when a merger was consummated between the Community Bible Church and the Alliance. The church has a membership of 200. Throughout the years the stress has been on a Christian fellowship beyond denominational lines, emphasizing the basic truths of the gospel which include the message of Christ as Saviour, Sanctifier, Healer and Coming King. Since 1891 a week has been devoted annually to promoting foreign missions. Last year an offering of over \$40,000 was pledged.

In addition to Mr. Davis, who served from 1912 until his death in 1943, the church has had the ministry of Rev. E. R. Carner, the late Rev. Wallace Gill, Rev. R. R. Ross, and the late Dr. R. D. Morrison. Rev. James E. Davey resigned last fall to go to St. Paul, Minn.

Evangelistic Meetings

Lincoln, Nebr. The congregation of Central Church experienced spiritual refreshing under the ministry of Rev. T. J. Spier. Several persons received the Lord as their Saviour, others were filled with the Spirit, still others were reclaimed. Compassion for the lost and a spirit of prayer continues to prevail, reports the pastor, Rev. R. L. Williams.

Pasadena, Calif. Dr. Glenn V. Tingley ministered for two weeks and the Spirit of God moved on the hearts of both believers and unbelievers. He also spoke to the students in the Pasadena Christian School, and a large number responded to the appeal to accept Christ.

Cranford, N. J. Rev. and Mrs. Robert Manderson ministered in Cranford in January, their personal testimonies high-

SUBSCRIPTION CAMPAIGN

(Continued from page 15)

- *Danville, Ill., Emma Rohrer, mgr.
- *East St. Louis, Ill., Melvina Wiggins, mgr.
- *Joplin, Mo., Keith McCullough, mgr.
- Arbuckle, Pa., Rev. C. J. Figard ...
- *North East, Pa., Rev. W. H. Lewellen
- *Ft. William, Ont., Mrs. Fred Barnes, mgr.
- *Rosamond, Calif., Mrs. Margaret Vincent, mgr.
- Minneola, Fla., Rev. C. D. Mangham
- Melvindale, Mich., Rev. V. L. Poser
- Port Huron, Mich., Mrs. Walter Lindsey, Richard Roseberger, mgrs. ..
- Acmetonia, Pa., C. E. Harris, mgr. ..
- *Bakerstown, Pa., Mrs. R. C. Hardt, mgr.
- Bloomsburg, Pa., Rev. W. MacEachern ..
- *Chanceford, Pa., Mrs. H. Smith, mgr.
- *Clarion, Pa., Rev. W. F. Champney
- *Jersey Shore, Pa., M. Showers, mgr.
- *Watson town, Pa., Mrs. W. Huff, mgr.
- *Williamsburg, Pa., Rev. M. E. Dolby
- Casa Grande, Ariz., Edith San Filippi, mgr.
- *Tucson, Ariz., Mrs. B. J. Bush, mgr.
- *Zephyrhills, Fla., Rev. C. G. McGavern ..
- *Blairsburg, Ia., Rev. M. H. Olson ..
- *Cumberland, Md., Eileen V. Jones, mgr.
- *Billings, Mont., Emil Ehresman, mgr.
- Reno, Nev., Rev. C. A. Gunther ..
- Harrison, N. J., Mrs. Whitehouse, mgr.
- *N. Waverly, N. Y., Rev. D. P. Noel
- *Chambersburg, Pa., Rev. G. W. Cooper ..
- *Elizabeth town, Pa., R. E. Burger, mgr.
- *Greenville, Pa., Rev. F. R. Schillinger
- Mount Union, Pa., Rev. P. K. Schuler
- *Peckville, Pa., Rev. B. Stutzman ..
- *Ellensburg, Wash., Ruth Franklin, mgr.
- *Wheeling, W. Va. (Edgwood), Mrs. Ruth Rupich, mgr.
- *Livermore, Calif., Rev. R. G. Dalin
- *Peoria, Ill., Rev. P. Sterneman ...
- Brunswick, Md., Mrs. C. E. McCall, mgr.
- Ypsilanti, Mich., Rev. R. W. Guy ..
- *Fort Lee, N. J., Rev. P. C. Mucke ..
- Auburn, N. Y., Mrs. Irene Quinn, mgr.
- *Tappan, N. Y., Rev. R. H. Richert
- Walton, N. Y., Rev. W. P. Creque ..
- Columbus, Ohio (Westview), George Hammond, Jr., mgr.
- Wooster, Ohio, Frank Bowers, mgr.
- *Veneta, Ore., Selma Oleson, mgr. ..
- *Fuoss Mills, Pa., Mrs. Beryle Teeters, mgr.
- *Warren, Pa., Mrs. G. Barrows, mgr.
- *West Pittston, Pa., Mrs. Edward Pugh, mgr.
- *Everett, Wash. (Silver Lake), Mrs. Ina Matheson, mgr.
- *Weirton, W. Va., Orval Tennant, mgr.

lighting the crusade. Mr. Manderson a fourth generation minister, was converted at the age of thirty-three after career as a night club entertainer. Mrs. Manderson, formerly a Catholic, was also saved from a life in show business.

Monday

ISAIAH 32: 8-20 (verse 20a).

Money has a large place in the great world we are living in, and there is a great place for it in the Lord's work. If you want to sow your money in earthly gain and selfishness God will let you do it. He will give you the chance of a lifetime to be petty, selfish and mean. Or you can give it to life everlasting in unselfish blessing. It will all depend on how rich the love of God has been to you. It is so simple to know that God lets us have our way, and . . . there is no law to make you do it, but there is a mighty responsibility.—A. B. SIMPSON.

Tuesday

CORINTHIANS 3: 6-18 (verse 18).

Multitudes of people are very tired of trying to be good," says a well-known minister. . . . Paul sets our feet on the right road to goodness. . . . He has learned from experience that goodness is not caught by pursuit but by association; not by struggling to obey laws and rules, but by living in Christ's presence. By steadily looking at the image of Christ, we are changed into His likeness.—ANONYMOUS.

Wednesday

PSALM 17: 17-26 (verse 17).

It is God that sanctifies us, yet it is through the truth that we are sanctified. It is God that purifies, yet it is by faith that our hearts are purified. It is God that gives us with joy and peace, and yet this is by believing. It is God that renews, yet we read "make you a new heart." The movements of man's faculties are not perspired by God, but assumed and regulated; the intellect is not overborne and deformed, but set free to work its own work truly.—HORATIUS BONAR.

Thursday

PSALM 19: 31-42 (verse 34).

*That He marks to lead me to Him,
If He be my Guide?
His feet and hands are wound-prints,
And His side!*

*That He diadem, as Monarch,
That His brow adorns?
A crown in very surety,
But of thorns!*

—TRANSLATED, JOHN MASON NEALE.

Friday

PSALM 5: 28-38 (verse 35).

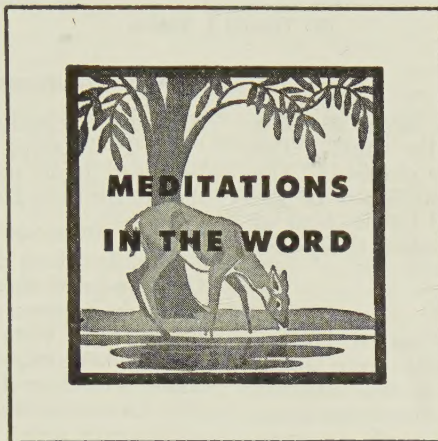
If you want to do good. Remember that the most effectual means of accomplishing that result is by example. . . . A fine genius, a retentive memory, an eloquent tongue may be desirable; but an enlightened mind and uniform life are in every way superior. It is observed of Caesar that he never said to his soldiers, "Go on!" but "Venite [come on, or follow me]." So our Great Example, while He commands us to duty, hath shown us the way.—EDWIN HOUSE.

Saturday

DEUTERONOMY 3:18-29 (verses 21, 22).

The word of encouragement is always ac-

ceptable, but especially so when it has been directed by no less a Person than God Himself. Moses had been directed to "encourage" Joshua, his successor. Now we see that he is doing just that very thing in view of the battles still to be fought. He encourages Joshua to bravery. Moses' personal interests did not cause delinquency even in this seemingly small matter. Joshua must have deeply appreciated this God-given concern.—PAMELL.



Edited by EDITH M. BEYERLE

Sunday

MATTHEW 3:1-12 (verse 11b).

It was this baptism of fire that enabled John and Charles Wesley to do the mighty work for God which they did. It was that Spirit of power which enabled Evan Roberts, of Wales, to pray down a mighty revival until 40,000 were reported saved by His power. This Spirit has always been the power behind the gospel of Christ, and has always promoted spiritual revivals.—SELECTED.

Monday

JOSHUA 13:23-33 (verse 33b).

There is such a thing in Christian life as an inheritance from the Lord, and there is such a thing as having the Lord Himself for our inheritance. Some people get a sanctification from the Lord which is of much value, but which is variable and often impermanent. Others have learned the higher lesson of taking the Lord Himself to be their keeper and their sanctity, and abiding in Him they are kept above the vicissitudes of their state and feelings.—A. B. SIMPSON.

Tuesday

EXODUS 14:1-13 (verse 13).

The harder the place the more God loves to show His power. If you wish to find it real, come to Him in some great trouble. He has no chance to work until you get in a hard place. He led Israel out in the usual way till He got them to the Red Sea. Then there was room for His power to be manifested. God loves the hard places and the narrow places. Rejoice if you are in such a place! Even if it is in the very heart of the foe God is able to deliver you.—SELECTED.

Wednesday

HEBREWS 11:6-10 (verse 8b).

Abram began his journey without any knowledge of his ultimate destination. He obeyed a noble impulse without any discernment of its consequences. He took "one step," and he did not "ask to see the distant scene." And that is faith, to do God's will here and now, quietly leaving the results with Him. Faith is not concerned with the entire chain; its devoted attention is fixed upon the immediate link.—J. H. JOWETT.

Thursday

REVELATION 21:1-8 (verse 4).

*God's plans, like lilies pure and white,
unfold;
We must not tear the close-shut leaves
apart—
Time will reveal the calyxes of gold.
And, if through patient toil we reach the
land
Where tired feet with sandals loose may
rest,
When we shall clearly know and under-
stand,
I think that we shall say: "God knows
the best."*

—ANONYMOUS.

Friday

PSALM 103:1-12 (verse 9a).

O Lord God, gracious and merciful, give us, I entreat Thee, a humble trust in Thy mercy, and suffer not our hearts to fail us. Though our sins be seventy times seven, yet give us grace in loving penitence to cast ourselves down into the depths of Thy compassion. Let us fall into the hands of the Lord.—CHRISTINA ROSSETTI (1830-1894).

Saturday

ZECHARIAH 3 (verse 1).

Another translation for the word "resist" is "accuse." Satan is ever the "accuser of (the) brethren" (Rev. 12:10), as we find in Job 1:1 where he asserted to God that Job served Him from ulterior motives. In this instance (Zech. 3:1) his accusation was probably regarding Joshua's "filthy garments," for which he offered no remedy. Satan never does offer a remedy for he has none to offer! He condemns but never consoles. He accuses but never comforts. Only Christ, our High Priest, can comfort our hearts. He is the only one, too, who is a match for our arch-enemy.—PAMELL.

Sunday

2 CORINTHIANS 6:11-18 (verse 17).

The freer the church is of the spirit and principles of the world, the more influence she will exert in it. The believer sees that the only way to answer to his calling is, as crucified to the world, to withdraw himself from its power; as living in Christ, to go into it and bless it. He lives in heaven and walks on earth.—ANDREW MURRAY.

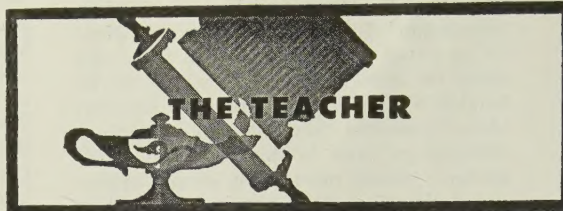
*There is nothing that makes us love a man
so much as praying for him.—WILLIAM
LAW.*

February 26, 1961

LESSON TEXT—
John 12:20-36

GOLDEN TEXT—
John 12:25

DEVOTIONAL READING—
Matthew 16:13-23



By Harold J. Sutton

March 5, 1961

LESSON TEXT—
John 13:1-5, 12-17, 34, 35

GOLDEN TEXT—
John 13:34

DEVOTIONAL READING—
1 John 2:7-11

Jesus Faces the Cross

Space holds us to a consideration of verses 20 to 26. The Master's exultation in spirit is revealed by the words, "The hour is come, that the Son of man should be glorified." The glorification of Christ was to be the multiplication of the harvest. The hour of His humiliation would be the hour of His exaltation. These Gentiles represented "other sheep" for whom He must lay down His life.

I. OUT OF DEATH COMES LIFE (John 12:24).

To the undiscerning, death is an unlikely way to life; to the discerning, it is the only way. The Gentiles were knocking at redemption's door. The opening of this door involved the Saviour's death. Apart from this death the communication of life would be impossible. Only by death, resurrection, ascension and the descent of the Holy Spirit could our Lord be everywhere with His own. Only by Christ's death and resurrection could there be released that life which was to reproduce itself in men. This holds upon the human level. Within the believer there are powers, both moral and spiritual, that never function until released by a death to lower concerns and interests. Many remain barren because they will not die. The cross must be our pattern as well as our plea.

II. OUT OF LOSS COMES GAIN (John 12:25).

The life that is hoarded for selfish purposes is eventually lost. To put life before discipleship is to lose that life. Self-preservation is the law of self-destruction; self-renunciation is the law of self-preservation. Spiritual interest must be paramount. One cannot have the lower life and the higher too. The loss is necessary to the gain; the gain is assured by the loss. How lose one's life? By holding and hoarding it; by overloving it; by putting it first.

III. OUT OF CONSECRATION, IDENTIFICATION (John 12:26).

"Follow me" is the short, sharp word for the believer's consecration. There is the transfer of ownership that puts all one's ransomed powers at the Master's disposal. Personal commitment becomes a practical investment of time, talent, toil and treasure. (1) *Conformity*. "If any man serve me, let him follow me." By the words "Follow me" we are to understand moral likeness to our loving Lord. To follow Christ is to obey His Word and perform His will. Thus we share His passion and portray His spirit. The command "Follow me" is a departure from all that is known to be contrary to the divine will and the pursuit of all that tends to make one like the Master whose name we own. (2) *Coöperation*. "Where I am, there shall also my servant be." To be with the Saviour is not a promise that is confined to the world to come. It includes that and more. "Where . . . there." Here is a spiritual unity and a fellowship of mutual understanding and appreciation. It is a coöperative sympathy with those interests and objectives that are nearest the Redeemer's heart. (3) *Communion*. "If any man serve me, him will my Father honour." From this conforming and coöperative service, beamed at neither self nor societies but at Christ, comes a communion in which the Father delights to bestow the honor of His love: moral likeness. The Creator can bestow no greater honor to the creature than to share His likeness. "We shall be like him."

A New Commandment

A natural introduction to the recorded text is found in verse 1: "Having loved his own which were in the world, he loved them unto the end." Love's persistency fills the record with the fragrance of its beauty.

I. PERSISTENCY OF LOVE (John 13:1).

Here is a love that is (1) *sovereign in choice*. "His own." Our Lord saw the disciples as they were before and as they would be afterward. The choice was all of love. (2) *Perfect in quality*. "Unto the end [utmost]." Here was a love without taint of selfishness and that asked only room to deny itself. For these His heart was to bleed that it might bless. (3) *Eternal in duration*. "Unto the end." This was a now-and-forever love. Eternity will be required for its meaning and measure.

II. PATTERN OF LOVE (John 13:12, 17).

Jesus "knew that his hour was come" (v. 1); Jesus "knew who should betray him" (v. 11); "Jesus knowing . . . that he was come from God, and went to God" (v. 3): "Jesus knowing"—what would He do? What kind of "example" (v. 15) would He give? It must contain a universal element for all time, space, language and symbols. It must be something that can be done by anybody, any time, anywhere and under any circumstances. "Jesus knowing . . . began to wash the disciples' feet"—the example is *humility*. Criticism? Barren sentiment? Inverted pride? These are not humility. If one emphasizes the servility of his task, humility is absent. The obligation to serve must ever be in spirit, not merely in letter. If the worship, the tithe, the means of grace are duty, they actually count for nothing.

III. PRECEPT OF LOVE (John 13:34).

"A new commandment . . . love one another." The new relationship must have its own vocabulary. Say it this way: "We ought to lay down our lives for the brethren." Not die! "Lay down our lives" is a process long and drawn out. It is both the fruit of the Spirit and the manifestation of love.

IV. THE POWER OF LOVE (John 13:35).

"By this shall all men know . . ." When men seek to discover what selfish motives prompt us, we are to love. When our love is not desired, we are to love. When we have cause to be indignant, we are to love. The sun beams on all; it asks not for an object and "there is nothing hid from the heat thereof." We are to be examples in love. "By this shall all men know . . ."

V. THE PROMISE OF LOVE (John 14:12-23).

In verse 21 is stated the enlarged commandment of John 13:34. Say it thus: "He who loves his brother is loving Me." See (1) *love's affirmation*. "He . . . shall be loved of my Father, and I will love him" (v. 21). The love shared is revealed in the measure and kind we are prepared to receive. (2) *Love's manifestation*. "I . . . will manifest myself to him" (v. 21). Here is the essential Christ as revealed by "the Spirit of truth" (v. 17). (3) *Love's habitation*. "We will . . . make our abode with him" (v. 23). Thus the heavenly Guests become, in the Person of the Spirit, the Hosts. God finds a home in the heart. The promise of love is conditioned on loving and loyal obedience (vv. 21, 23, 24).

DILEMMA IN CONGO

(Continued from page 13)

missionaries to seek state help. Rebellion flared that September when schools opened on the same tuition-paying basis.

There was only one thing to do. The mission applied to the government for aid and the race for subsidies was on. Mission and church leaders labored strenuously to meet the requirements of buildings and curriculum necessary for the receiving of state aid. Official recognition followed in 1959. Certificates from our schools were then of value.

The subsidy grant, however, was merely a token. Only twelve classes were subsidized to the extent of teachers' salaries and schoolbooks. The colonial government was already feeling the pinch of independence and could not do more.

Then came June 30, 1960, and the republic of Congo was born. Hardly was the flag unfurled before the infant government ordered that all Mission schools should be given over to Congolese supervision. Anticipating this move, Alliance missionaries had already trans-

ferred their schools to the national church on the assumption that the churches or the government would support them. The churches accepted the decision but did not act on it.

As soon as they arrived the Foreign Secretary and the Area Secretary conferred with the field executive committee. Their probing pointed up three significant facts: One, if the Mission was in school work it could be made to pay the whole bill. Two, sharing costs with the church and government does not work. The Mission had tried cooperation. Result? The church flatly refused and the government could not—or would not—increase its help. Three, closing the schools now might rupture already-strained relations between the Mission and national church.

Deliberation over these facts crystallized their resolution. The Mission had to get out of the school business as soon as possible. The Board of Managers had empowered their delegation to make such a decision. It was decided that the Society will continue financing primary education until the school year ends on August 31, 1961, at which time all Mission participation in the primary school program will cease.

The church elders appraised this decision as "good, but hard." They sincerely appreciated the Society's willingness to help them through this difficult year. Above all, the decision provides them both time and need to press for government aid.

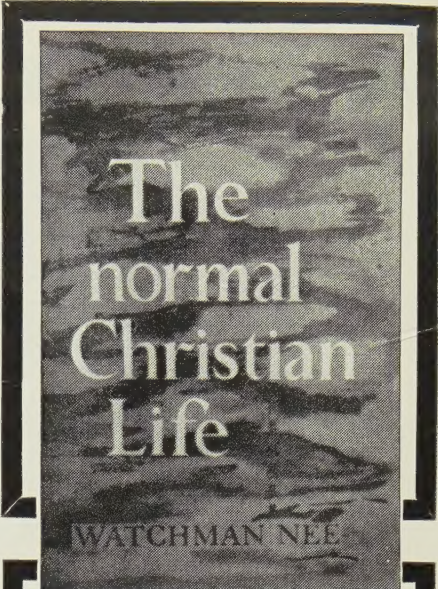
But the crisis continues. The Society's decision to carry schools through August does not solve the problem. It merely reduces the tension for a while. The showdown will come when the Mission steps out of the classroom for the last time.

The Congo crisis is complex and acute. It disrupts the spiritual, social and the economic life of the national church. It threatens the ministry and very existence of the Alliance Mission in Congo. The outcome of this issue now lies with the sovereign God who works all things after the counsel of His own will. Brethren, pray with us and for us. ♦ ♦ ♦

A DALAT STUDENT'S LETTER

(Continued from page 11)

Our principal told us the other day that they hope to build a new dorm for the boys just like the one that has been completed for the girls. Then we can have one hundred and fifty students in our school, and it will be possible to have a faculty of eight or nine. The teachers will have fewer grades but there will be more students in each grade. I'm sure that when the high school department is developed more missionaries will want their children to finish high school here.



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All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 4th St., New York 36, N. Y.

Bernard S. King
Treasurer.

You should see our new science lab and library. They are really nicer than in many schools in the States. Enclosed is a picture of the boys in our school. We really need a new dorm. Three years ago our school had only fifty students. Now there are more than ninety, and soon there will be one hundred and fifty because of all the new missionaries that have come to Southeast Asia.

I pray for you every day and for the tribespeople that you are reaching for the first time with the gospel.

With love,
Ed.



"AFRICAN CHALLENGE" PHOTO

Young African women now take their place in the program of the church

Women in the New Africa

CHANGES now taking place in Africa are altering radically the position of women. Education as well as participation in public affairs is no longer considered beyond the reach of Africa's daughters. Christian women are assuming a larger role in the church with a grace that is admirable, and their example sets a wholesome standard for all their sisters who are confronted with the opportunities and the perils of this new freedom.

When the Ntoroso Bible School was opened in 1936 the wives of students were so backward that they were reluctant to attend the brief chapel service held each morning for them. But the simple messages gradually aroused within them a hunger for God. Memorizing passages of Scripture became part of their assignment. So great was their embarrassment when called on to recite that they would turn their backs and put their hands over their mouths.

Many of the young girls who were in training at that time in the school for girls at Baramba are now the wives of national workers and are themselves able teachers. It is now not an unusual thing for a woman to testify in the public service as Mariama did recently. She had been sick unto death and her praise to the Lord for healing was a blessing to all the church. Another woman, Ba Nyo, ministers faithfully as midwife to women of all the nearby tribes. She has charge of the women's prayer meetings and is a true pillar in the church. She is kept busy counseling young women and helping them with their problems, but when she has a moment to herself she may be seen under a *dyala* tree flat on her stomach reading her New Testament.

Most of the fifty-three men now enrolled in the Bible school are married and their wives attend regular classes in reading and writing as well as in Bible. Eagerly they apply themselves to the daily assignments as their babies crawl about their feet or sleep upon their backs. For these young women, part of the new Africa, we should pray that they shall be in the African church as mothers in Israel.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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